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NOTICE.

Subscribers are respectfully informed that their yearly Subscriptions are now due. For terms see page 24.

NOTES OF THE WEEK.

"A LATTER-DAY PROPHET" is the title of an article on John Hamilton Thom, which was contributed by Miss Mary Cholmondeley to the December number of *Temple Bar* in the year of his death. Passages from this striking tribute by one who had no personal knowledge of Mr. Thom, and belonged to another religious communion, we are very glad to be able to include among our centenary articles. Next week we shall publish an address of welcome into the ministry, by Mr. Thom himself, which has, we believe, never before been published.

THE *Christian World*, in a note this week on the Centenary of Mr. Thom's birth, speaks of him rightly as one of the famous Unitarian trio of the Liverpool Controversy of 1839, but with him and Martineau makes John James Tayler the third. It was Henry Giles, who was then minister at the Ancient Chapel, and afterwards went to America, who really took that part. Mr. Tayler was in Manchester.

THE Provincial Meetings of the British and Foreign Unitarian Association will be held at Liverpool on Thursday and Friday, February 20 and 21. The programme of proceedings, which will be issued shortly, will include a conference on "Women's Work in connection with our Churches," introduced by Miss Helen Brooke Herford; a conference on Unitarian Missionary Work within and outside our Churches, introduced by the Rev. C. J. Street, M.A., LL.B., and the Rev. T. P. Spedding. At the public meeting addresses will be delivered by the President, Sir W. B. Bowring, Bart., the treasurer, Mr. Howard Chatfield Clarke, the secretary, the Rev. W. Copeland Bowie; the Rev. Charles Hargrove, M.A., Mr. John Harrison, the Rev. W. G. Tarrant, B.A., and other representatives. The religious service will be conducted by the Rev. J. H. Weatherall, M.A. It is expected that M. Paul Sabatier will be present and speak at the public meeting on Friday evening. The local arrangements are in the hands of Mr. B. P. Burroughs, hon. secretary of the Liverpool District Association. The Sunday School Association will hold a session on Thursday evening, when the President, Miss Edith Gittins, will preside, supported by Miss Marian Pritchard, the Revs. Henry Rawlings, Charles Roper, and J. J. Wright, Mr. Ion Pritchard, and other representatives.

THE English translation of the Christmas sermon by the late Dr. Albert Kalthoff, of Bremen, on "The Woman Question," which we published on December 21, was made with the cordial consent of Dr. Kalthoff's widow, and also of the publisher, Mr. Max Altmann (12, Crusius-street, Leipzig), from whom the volume of sermons, "An der Wende des Jahrhunderts" is now to be obtained. To those of our readers who are familiar with German we would also commend another volume of Dr. Kalthoff's sermons, "Religiöse Weltanschauung," published in 1903 by Eugen Diederichs of Leipzig.

In a valuable leader, the *Daily News* of January 8, indicated the intricate character of the present lamentable dispute in the cotton trade, which, unless previously settled, must result in the lock-out of an immense body of operatives. It seems to have arisen through a demand for higher wages on the part of some of the poorest-paid women workers known as "ring-spinners." This demand was unfortunately prematurely enforced by the workers in two mills sending in their strike notices. This was regarded by the

masters as a breach of the agreement which regulates relations between the employers and employed of the cotton mills. The law officers of the Crown have, however, apparently approved the right of the latter to press for better terms. In the present instance, when the masters demanded the withdrawal of the notices sent in, the workers, wishing to "save their face," offered indefinitely to post-date them. This compromise appears to have been rejected; and, in consequence, 200,000 workpeople may be thrown out of employment. That such a disaster may follow upon so small an occasion indicates the perils of the present industrial situation. It is earnestly to be hoped that it may yet be averted by a wise spirit of conciliation.

A SCHEME is already well afoot for the celebration in October of the jubilee of Dr. Clifford's pastorate at Westbourne Park. This church is the doctor's first and only charge. He came to it straight from college in 1857, when he was twenty-one years of age, and still (as for years afterwards) a student at University College. For a generation he has been to the front in all great social and political, as well as in religious, movements. To celebrate the jubilee a sum of £5,000 is to be raised for the complete renovation of the chapel, for the provision of a new organ, and for the taking up of a thousand pounds' worth of shares in the temperance undertaking known as "Clifford's Inn," and the payment of bonds for £1,200 in the same. Mr. Mackenzie Bell has already published an ode to herald the event. Dr. Clifford, as a doughty champion of civil and religious liberty, and as an ardent social reformer, is the property of all the churches; we therefore feel no unfeigned interest in a recognition which is more than deserved, and share in all the good wishes being expressed just now for his health and happiness in this year of his ministerial jubilee.

IN addition to the occasional issue of the Rev. W. G. Tarrant's sermons in the *East Hill Pulpit*, for distribution at Wandsworth, there is to be a monthly issue of "Sermonettes," which may be had in neat covers for a penny each. The first of these is on "Achilles in his Tent." "And who is my brother?" it concludes; "Ask yourself: no one can tell you better. And what can I do? Well, at least come out of your tent and see. It ought to make some difference to the world when a willing, alert, sensible fellow begins to take his proper share in its work. It will in your case. Put on your armour, and come!"

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

CAMBRIDGE SERVICES.

SIR,—The services at Cambridge recommence this term in the Assembly Room at the Liberal Club in Downing-street on Sunday, Jan. 19, at 11.30.

We should be very pleased if anybody, particularly our ministers, would let us know of anyone who is either resident in Cambridge permanently, or as a member of the University. The new members of the congregation have not as yet reached a sufficiently large number to replace those that have gone down at the end of last year.

I shall be pleased to supply any further particulars that are required to anyone interested in the services.

FRANK H. WATSON.

The Union Society, Cambridge,
Jan. 8, 1908.

CONVICTIONS FOR THEFT.

SIR,—Mr. Pearson's reference to the columns of *Truth* furnishes me with a weighty argument. Week after week, year after year, those revelations have appeared, and the country has received them with stolid indifference, believing that substantial justice, not untempered with mercy, is being done. Certainly this is the national feeling with regard to punishment for theft. I can recollect two or three occasions when a wave of popular feeling demanded severer punishment for offences against the person; I cannot recall a single time when there has been a popular demand for lighter penalties for offences against property. To prove that popular feeling here is wrong would be difficult. Undoubtedly we desire greater discrimination in penalties than is sometimes the case, and, assuredly, wish that punishment should be made more reformatory than it often is, and hail with warm approval every step in this direction. But this is a large subject, and cannot be settled by re-trying particular cases without hearing the full evidence.

Yes, by all means teach Sunday scholars facts; but when all the relevant facts cannot possibly be laid before them, let us take heed what we select for their instruction, so that they be not morally misled. Above all, let us not teach them to look for salvation in light punishment for wrong-doing, instead of in their own honesty and uprightness. Teach them that an honest man would rather suffer hunger than steal; remind them that in this country the destitute have a right to claim relief; warn them of that terrible condition, moral as well as physical, into which men fall when they begin to prey upon society and think that misery excuses idleness, drunkenness, and dishonesty; enlist their sympathies in every good movement for the redemption of this grievously large class of our fellow countrymen, but for heaven's sake do not encourage them to think that they can

"Compound for sins they are inclined to
By damning those they have no mind to."

I think there would be real danger of this in Mr. Pearson's instruction of his class, though I am sure he is the last man to desire such a calamity.

H. SHAEN SOLLY.

LAND ENCLOSURE.

SIR,—Readers who are interested in the recent correspondence regarding the thefts of common lands by landowners may be glad to know that Mr. Edward Carpenter has just published some detailed facts, showing how the thing was done in his own district. In a penny Fabian Tract, "The Village and the Landlord" (reprinted from the *Albany Review*), he tells the story of the filching of 2,650 acres of "commons," the entire parish consisting of only 4,600 acres. It was part of a general movement on the part of the gentlemen of Great Britain by which, up to 1880, they swept into their net 10,000,000 acres. In this particular case the great Duke of the neighbourhood took the lion's share while 450 acres had to be sold to defray the expenses of getting the Act through Parliament. Some of the Duke's enclosure being moorland, was rated on less than an estimated rental of 2s. 6d. per acre. A public body requiring some of it had to pay more than £150 per acre for it. It is a patient people.

W. WHITAKER.

Hull, Jan. 6, 1908.

ARTICLES IN THE REVIEWS.

THERE is an article in this month's *Albany Review* to which many of our readers will turn with very special interest. It is by our late friend Kirkman Gray, on "Abbe's Theory of Industry." Mr. Gray, it will be remembered, had spent some months in Germany, not long before his death, and at Jena had the opportunity of making personal acquaintance with the conditions established in the great optical works of Carl Zeiss, in which Professor Ernst Abbe came to be the ruling spirit. This article gives a most interesting account of Abbe and his social ideal. The result of Abbe's theory, evolved through what he accomplished for the people connected with the Carl Zeiss works, and for the Jena community, is indicated in the following concluding sentences:—"To the question, What is the unit of productive power in modern life? the answer is given: The Social Whole, the world of men and women who live and work to-day, but these men and women as heirs of the generations past and as trustees for the children's land of the future. These men and women, supported thus by the strength of the ages that are gone, and stimulated by the hope of ages to come, are the real producers and owners of the world's wealth. Production is a social act, control is a social function, and wealth is a public possession. By formulating and expounding such a thought, and by giving it a precision which it had not hitherto received, Ernst Abbe has lifted the discussion of the industrial problem to a new and higher plane. He himself was aware that one man can do but little towards a practical solution. Practical solutions, as he recognised and announced, can only be reached through organised

State action." In the same number is an article by Mr. A. J. Penty on "The Fallacies of Collectivism," and the Rev. A. E. Newman tells of the object-lesson in the matter of "Small Holdings" furnished by Granborough, the small village in Bucks of which the present Bishop of Truro was once rector.

In the *Contemporary* Mr. Harold Spender writes on "The Government and Old Age Pensions," and Mr. E. D. Morel on "Belgium and the Congo," showing the danger involved in annexation under present conditions, if the Great Powers do not insist on reform. The article on "Revolution" by "Jack London" is plentiful in assertion, but offers no enlightenment, either as to the failure of the capitalists, or as to the regeneration to be effected by the seven million "comrades" when they take possession. Mr. Benjamin Aitken describes the conditions to be faced in the "Coming Famine in India."

In the *Nineteenth Century and After*, Mr. C. F. G. Masterman, M.P., gives us more help than "Jack London" above referred to, in his article on "Politics in Transition." He quotes Professor Wendell on the French Socialists, "Innocent of the inexorable test of responsibility, they display to an inspiring degree the infant virtues of the irresponsible," and applies the saying to their English colleagues but adds: "In the case of a Labour party its opinions and its politics are of far less importance than its existence and its enthusiasm. It does not stand for an intellectual system. It makes manifest an emotional upheaval. To-day the appeal is to the highest and the lowest instincts. It wakes a response from the forces of idleness and greed, mingled with a passion of disinterested service." Mr. Ian Malcolm writes on Ireland as "The Heart Disease of the Empire," and Mr. H. J. B. Montgomery, writing from the experience of an ex-prisoner, replies to Mr. Justice Wills on the matter of imprisonment, in his article "Criminals and Crime." There is also an article by the Queen of Roumania, "On Earth—Peace."

In *Cornhill* Professor James Sully has some pleasant "Reminiscences of the Sunday Tramps" and their leader, Leslie Stephen. Mr. A. C. Benson's article "At Large" this month is on "Kelmescott and William Morris."

In the January number of the *Nottingham High Pavement Chapel and Christ Church Chronicle*, the Rev. J. M. Lloyd Thomas offers an enthusiastic welcome to Dr. Drummond's new book "Studies in Christian Doctrine." "How much it will mean to us all," he says, "as a stimulus to acquire the ancient intellectual and moral virtue of clean and clear thinking! How powerfully it will steady us in our eccentricities! How potent it will prove as a dispeller of theological fogs and mists! For many years to come it will speak to us and for us, not, indeed, by authority, but with authority—the rare spiritual authority of a unique personality, combining the beautiful qualities of a saintly soul with the mature intellectual strength and minute scholarship of one of the very greatest of our living theologians."

TO THE REV. JOHN HAMILTON THOM.

BY WILLIAM CALDWELL ROSCOE, 1852.
 NATURE'S least worthy growths have
 quickest spring,
 And soonest-answering service readiest
 meed,
 And undiscerning glory's shining wing
 Lights earliest on an ill-deserving head.
 Winter o'er autumn-scattered wheat doth
 fling
 A white oblivion that keeps warm the
 seed;
 And wisest thought needs deepest burying
 Before its ripe effect begins to breed.
 Therefore, O spiritual seedsman, cast
 With unregretful hand thy rich grain
 forth,
 Nor think thy word's regenerating birth
 Dead, that so long lies locked in human
 breast.
 Time, slow to foster things of lesser worth,
 Broods o'er thy work, and God permits
 no waste.

A LATTER-DAY PROPHET.

THIS is the title of an article on John Hamilton Thom, contributed by Miss Mary Cholmondeley, author of "Diana Tempest," &c., to *Temple Bar* for December, 1894, from which we are very glad to be permitted to reproduce some passages here.

"Possibly one of the greatest teachers of our age, certainly one of the most earnest," was Miss Cholmondeley's first reference to Mr. Thom, and she wrote as one who knew him only through his books and was not of his Church. She quoted the sonnet addressed by William Caldwell Roscoe to the "Spiritual Seedsman," asking whether his work was known, and whether there was indeed no waste, and then suggested that if he had not been so little of a partisan, he might have been better known; for "the controversialist is more successful in gaining a hearing than the lover of truth."

"Mr. Thom," she said, "was essentially a lover to truth, and he had the rare gift of perceiving the truth held by those who differed from him. Few have realised more thoroughly than he did that no one Church—not even his own—could contain the expression of the whole truth. Herein, as it appears to us, lies the secret of his power, and the measure of the gulf between him and the religious writers of our generation. He takes his stand on truths which every sincere person perceives, and he does not advance beyond them. He deals not with questions of belief, but with principles of life. 'Beliefs separate,' he says, 'faith unites.' We who differ among ourselves can all listen to him, as all of us who love music and express ourselves upon a flute or an organ can listen to the *Elijah*. We can all learn of him, as those who love truth, and hold a side of it, can learn of one, who holds our side and our antagonists' also."

It is of the two volumes of "Laws of Life after the Mind of Christ," that Miss Cholmondeley chiefly speaks, remarking as to their high worth and catholic spirit, that "several (possibly many) of his readers belonging to other communions, have read and re-read them for years before the fact that the writer was not a

member of the Church of England became known to them." Having quoted passages illustrative of Mr. Thom's fundamental attitude towards spiritual Christianity, the article proceeds:—

"If we pass on to the more practical subjects on to which Mr. Thom has turned his grave and subtle scrutiny, it will be found that one of the most marked traits of his teaching is that it appeals principally to the thoughtful and the cultivated. The temptations, the difficulties, the infirmities which he discusses are those which beset that increasing minority of our fellow-creatures whose spiritual needs, as we have already noticed, are seldom recognised, who have reached a stage when elementary teaching can no longer satisfy the hunger of a growing spirit, or sustain its natural development. Consequently, when Mr. Thom approaches that heterogeneous mass of subjects called 'the world,' the excellent people who are not sure whether it is quite truthful to say 'not at home' when they are at home, and whether it is possible to be sincere without rudeness (sincerity of course taking the form of unseasonable utterance of unpalatable truths), and whether boating is permissible on a Sunday, and whether the clergy should attend theatres—these will feel that Mr. Thom has eluded the real difficulties of dealing with the world and its treacherous allurements, and has passed on to fanciful ones. For he actually dismisses a large portion of the subject with the one sentence that 'general mingling with the world really presents no difficulties that a respectful and gentle nature cannot readily overcome.' This is indeed distressing, for which of us would not prefer a few cheap hard-and-fast rules which we might apply like a ferule on the knuckles of our friends, instead of such expensive commodities as gentleness and respect. He goes on to say: 'For he who cannot pass blamelessly through the common conditions of our life, taking them as they are, and evading none of them, is no saint of God, and no saviour of men.'

"Sometimes he starts with an undeniable assertion such as that—'The temptation of every man, the temptation that includes all temptations, is to receive the law of the world around us . . . to receive the law of the nature that is familiar to us, to take the impress, to keep upon the level of our actual condition with its ambitions, and to shut out the solicitings of a supernatural guidance . . . to refuse the highest promptings that solicit us—in a word, to quench the spirit of God.'

"What earnest divine has not preached to this effect on our cardinal temptation in its most elementary form? But which among them has passed on to speak of the more insidious form of temptation which stands waiting for those who have resisted the spirit of the world, and have reached the next rung of the ladder of spiritual ascent? Mr. Thom quietly proceeds:—

"But in transcending one temptation we become exposed to another. . . No man can escape the spirit of the world without having a strong individuality. Individuality is inseparable from one who would obey God, and not man, who would listen to God, and not to the suggestions of the life that is all around him; but then strong individuality is under temptation

to become self-exaggeration; it has a tendency to pass into self-reverence and self-love.'

"Again, Mr. Thom has a word of reassurance and help for that character which, a step further still on the upward ascent, most of all needs human encouragement on its difficult path, which most of all the ordinary religious deprecates, the man who stands alone; who has followed the divine promptings along steep ways untrodden by his fellow-men, and then, in his isolation doubts the voice that called him.

"Nor was Christ free from that class of intense and subtle temptations which have their source in the self-depreciation that arises from the dread of presumptuous confidence, of treading where possibly we were not called—from the tremours of humility, tremours that are temptations while they last, but when used aright are the builders of our strength; from fears of mistaken intuitions, of inward promptings misinterpreted—from the depression of recurring exhaustion—from the change that comes over the objects and the brightness of vision, lowering the inward strength and joy, when the spirit comes down from the Mount of Prayer into the midst of those strong interests which appear to offer themselves as the only realities of men. He could lose faith in God only by losing faith in himself; but that is the critical point of all spiritual life. . . . We have all temptations of this kind; no one with any spiritual experience can be without them; to the Son of Man Himself they were the most difficult steps to the altar of perfect sacrifice.'

"Leaving the subject of the world, we may pass on to another, almost as large—namely, our relations with the fellow-creatures with whom our lives are knit; of husband and wife, of parent and child, of brother in its wider sense. He touches them with a reverent hand, but he probes them to the quick.

"As usual he takes for granted a large amount of fidelity in these relations, and chooses as his starting-point what many have looked upon as a goal. This invariable courteous expectation of nobility in the minds to which he appeals is as humbling as it is stimulating.

"The degradation of marriage, denounced from half the pulpits of London, is not even mentioned by Mr. Thom. The woman who marries for the sake of being married, the man who marries for money or 'goes where money is,' will find no condemnation of these coarser forms of sin against human nature in Mr. Thom's pages, and may turn them over without dread of hearing what they call their common sense called by a commoner name. After dwelling with great tenderness and great insight on this most binding because the only voluntary relation of life, after indicating the evils which arise out of a low estimate of responsibility, the wounds that are the result of heedlessness, the debts, 'which though they are paid on the asking it is yet the grossest injustice to be compelled to ask for,' he closes the subject with the sentence:—

"Then is there any unrighteousness that will compare with unrighteousness here—any dishonesty like that . . . which takes the place that God made for

one who will give help, grace, and strength—and fills it with a form which it becomes impossible to honour? For it is not happiness that is the indispensable necessity in this or in any relation, but honour, truth, reverence, and trust. In this relation, at least, nothing that we have to give can be of the smallest value, unless we can give also a confidence in our nobleness and truth—a character that a pure nature may trust and cleave to.

"In considering the relation of parent and child, Mr. Thom notes the manner in which 'parental fidelity is often placed among the highest virtues.' That an instinct common to all the higher animals should be so highly placed must often have been a source of astonishment to the less conventional, the violation of which, as he frankly affirms, 'is most shocking, rather than the discharge of it is most excellent.' Mr. Thom will earn the gratitude of many children who have ceased to be children by his advice to parents to remove the restrictions that belong to earlier years, and to treat their children with the consideration shown to an equal, 'for,' he quaintly adds, 'older people often commit great injustice, and great rudeness, and put down what they call self-will with a very coarse self-will of their own.'"

"On this subject we see with unusual clearness Mr. Thom's peculiar power of pleading for two sides which, though in this instance not necessarily antagonistic, are nevertheless frequently found opposed to each other. Surely every parent will feel that he knows the secret of the heart-ache that too often accompanies parental love; knows the burden of anxiety or disappointment which is sometimes laid upon the declining years of life just when age withdraws the strength to bear it.

"We quote his concluding words:—

"And the parent has his claims of justice—not so much for love, or gratitude—not so much for unfailing respect, a thoughtful care, and tender deference—these are great—debts always owing, always remaining to be paid—yet they are minor. His great claim is, that his labour to make an upright man be not cast away. . . . Is it just to have received everything, even life—to have known the long years of anxious thought—to be the object of lesson, prayer and sacrifice, and yet to start aside through selfish passions, and break the hopes that have centred in us—to destroy the peace of those whose peace is in our well-being?"

"At this point we would fain draw back, when in the next chapter to that from which we have just quoted Mr. Thom calmly leads us on to a subject which most of us would gladly ignore, have ignored—our brotherhood towards what he calls 'the unattractive and the repellent.' There is a shorter name for them—the bores.

* * * * *

"It must be owned that Mr. Thom has some harrowing things to say on this subject. Anyone who is really determined not to alter his behaviour towards this section of his fellow-creatures is strongly advised to skip this chapter in the 'Laws of Life.' He will be less blameworthy than if he reads it, and after doing so still continues on the broad and flowery path of congenial society.

"For Mr. Thom paints with great moderation, but also with uncompromising clearness, the sufferings that are inflicted on the uninteresting by the interesting, by their neglect, their contempt, their indifference. There is a class, he says, which excites no alarm, which makes no importunate appeal,—the obscure, the unhonoured, the uninteresting, who have dropped out of the ranks, or fallen behind in the race of life; those whom Nature seems to have denied the forcible qualities of character, talent, energy, wit, the powers that make us useful and exhilarating, or the powers which make us formidable to others. Why, he asks, are they abandoned to indifference? The answer is not pleasant reading:—

"Only because they do not come into our sphere, to co-operate with us, to stimulate us, to amuse us, or to overawe us, and hold us in salutary check—and so they fall out of our selfish regards, though we might enter into their spheres, bringing with us in our contrasted qualities the very stimulus they need, or in our geniality and gentleness the atmosphere of ease and of encouragement, which, perhaps, alone had been wanting to educe in them qualities finer and more delicate than our own. . . . To whom are we always ready to be courteous, gracious, and helpful? Upon whom do we bestow our knowledge, our choicest thoughts, our most eager pains? Upon those that need us, or upon those that need us not? Upon those who could do without us, or upon those who cannot do without us?"

"Mr. Thom's questions have as sharp a point to them as his answers. Without pausing to consider how we can reply to them, let us hurry on anywhere, over the page, to avoid these well-planted stabs. But we only reach another link in the closely-welded chain of his teaching. In a natural sequence, the critical spirit which causes these harsh judgments is next commented on, and in a manner little reassuring to a sensitive nature, on whom the faults of others make a profound impression.

"How different from Christ's merciful discernment would have been our clear, sharp, consistent judgments on Peter's denial, on Nicodemus's fear, on Martha's household mind! We should have sketched them according to the law of uniformity, and so have involved ourselves in our sentence. In the same way we misjudge the symptoms of character. . . . And just as many men, with no competent insight or sensibility (the bores are catching it at last), will approach great poets and complain—complacently complain, as if they were injured—that all is darkness, that they receive not an idea, and understand not a word—so even in our own homes (the respite was only momentary) there may be minds presenting dark sides to us, all whose shadows are cast by ourselves. We have not penetrated to the firm spirit of their being—their capacities we have not guessed. Their sympathies have escaped us—their wants we cannot meet. . . . We judge them, little knowing that all would be right with something more of largeness and insight in ourselves.

* * * * *

"As these books were written in stillness and in quiet, so should they be read.

They demand from the reader some of that concentrated attention and reflection, some of that sincerity of purpose, of which they themselves are the outcome. For they stand as the outward and visible sign of the labour, the culture, the aspiration, of a pure steadfast nature, whose eyes have explored every cranny of the human heart, and have treasured every glimpse vouchsafed to the pure in heart of Him in Whom we live and move and have our being."

WHAT IS MEANT BY THE IMMANENCE OF GOD?

II.—IMMANENCE AS TAUGHT BY MARTINEAU AND ARMSTRONG.

In his work on "The Types of Ethical Theory" Martineau uses the word "Immanence" in the sense of mere Immanence—the doctrine which supposes not only that the Divine Activity dwells in and orders the universe, but that the Divine Activity is wholly used up in so doing; and the word "Transcendence" he uses so as to include "Immanence," thus:—

"The real eternal ground of all must be older than the transitory appearances that are born from it and perish; the infinite and universal Cause must be wider than its particular effects; the formative Thought which lies at the heart as the essence of each kind must be purer than its imperfect embodiment; so that every way, in time, in scope, in quality, the Divine Potency whence all things proceed must transcend the totality of phenomena; God is greater than Nature, and His resources of perfection are not exhausted or fully expressed in the organism of the visible universe."

What is called "Deism" (so called for want of a better word)—as we have seen—supposes a gulf between God and the world; and though God may still be thought of as "Cause," He is outside of everything that matters to us. Hence Martineau, and all theistic thinkers, combine Immanence with Transcendence; it is possible for God to be operative throughout Nature and human life, and yet to be something more in Himself, to possess a being that is not exhausted in His operations. Martineau adds that the doctrine of Transcendence, so understood, "leaves Theism still possible"; "but whether the margin of being and power beyond the phenomenal universe be rightly termed God depends on something more than the mere overlapping of the scope of Nature—depends on the presence or absence there of those moral attributes which constitute a Person." This is an incidental expression of one persistent factor in Martineau's theology: a refusal to think of God save as another Person. But with this is combined a principle which affirms an actual present relation between the Infinite Person and the finite, between God and man. We shall clearly understand the nature of these two principles by considering the way in which the late Richard Armstrong combined them.

"That God does enter into communion spirit to spirit and heart to heart with His children—that fact stands clear and luminous above all particular explanations or conceptions thereof which may be offered for our consideration" ("Trinity and

Incarnation," pp. 152 to 156 and 166). How this takes place is beyond our powers of explanation; we cannot dig up the roots of our own being. We can only suggest possible analogies, taken from the ways in which we see things connected in our ordinary experience.

Mr. Armstrong takes as his analogy, and bases all his illustrations upon, the communion which is possible between *two different human persons*: "God and the man are not one, but two" (*ibid.* p. 164); "communion is of *two*, and not of one. Take *married love*, in its pure perfection the highest type of human affection; is not its very essence and charm and power that each heart sheds its love upon *another*, and each feels the thrill of that other's answering love?" (p. 158). "The fact is that the mode in which one spirit sets up a current of communication with another is one of the ultimate mysteries of conscious being. All accounts that can be given only amount to the assertion that these currents of communication actually are set up. In them consists all conscious life that passes the self-communings of absolute solitude. But we can never discover the ultimate organ of contact, be the communion that between man and man or that between man and God. The last word of philosophy is, and ever must be, that the spirit is its own organ, and that the power of communion with another is an inherent and ultimate fact of being" (p. 149). Words to the same effect might be quoted from "God and the Soul," pp. 89 and 181 to 183, and from "Agnosticism and Theism," pp. 196 and 202.

Mr. Armstrong laid such great stress on this analogy (of two different persons), clearly in order to guard against an error. What is this error? Let us notice the different ways in which he refers to it, remembering that here he is the exact interpreter of Martineau's spirit: it is the danger of "losing our own souls in God," of making "the man's soul, the man's self, a portion of God," of man being "absorbed in God," of "a separate personality" being "wiped out." The communion of God and man, where spirit with spirit can meet, is *not* "a mere monologue within the soul of the man, two elements thereof acting and reacting on each other. The inflow of strength or peace or gladness . . . is *not* an inflow from another element of one's own nature supervening on the weakness or grief of the properly individual element." There cannot be "an individual consciousness" and "a God-consciousness" both "comprised in my own person"; it is impossible that a man can be "partly, or in some aspects, a separate individuality, but partly also, or in other aspects, of the very substance of God."

I have taken pains to enter as sympathetically as possible into what this most able, thoughtful, and spiritual writer has said on this subject, because I am profoundly convinced that the conclusion at which he arrives—the idea of God as "another Person"—will have to be abandoned. If the question could be limited to that of Theism in the stricter sense, and concerned only the relation of God to the individual soul, Mr. Armstrong's solution would not need criticism. But it is because humanity is not a mere aggregate

of individual souls; because we are all (in the full meaning of the words) members one of another; because the redeeming forces of the world, which must be directly Divine if anything is, are mediated by *human* genius, devotion, and love, and always have reference to our social relationships; because we feel that God's relation to man must be understood in the light of *man's social nature* in its completest expression—it is because of these and kindred facts that we still feel dissatisfied, even after full consideration of Mr. Armstrong's eloquent and forcible statements.

The communion between two persons, on which he lays such stress, is only one particular expression of the social side of human nature, and by no means its most complete expression. Surely *society*, in the widest sense of the word—the common life animating the members of a civilised community and expressing itself in their institutions, language, and traditions—is a far truer illustration of the great fact which we are thinking of, the relation of the Divine Life to the lives of men. "The social union," said Martineau, "is a concrete though spiritual form of life, penetrating and partly constituting all persons belonging to it; so that only as fractions of it do they become human integers themselves." Instead of straightway fixing on the idea of God as another Person, may we not—or, rather, must we not—think of the Divine first of all as a common Life penetrating and partly constituting many different human persons? This is, of course, but an analogy, and therefore imperfect; but the question is as to the least imperfect analogy we can find.

We shall agree in repudiating any desire to think of human personality as "merged" or "absorbed" or "lost" in God, or, on the other hand, to think of God as nothing but an element in human personality. But when Mr. Armstrong raises the question of the different kinds of consciousness that may be combined in human personality, and whether any part of human personality can be "of one substance" with the Divine, we must bear in mind that *unity does not exclude difference*. This principle, which recent Idealism has derived from Hegel, is unquestionably true and important, whether or not we follow the Idealists in all their applications of it. It affords, I affirm (notwithstanding the eloquence of Professor Henry Jones), no positive solution of any real problem; but, when understood, it acts as an intellectual shield, warding off false assumptions.

Two great and striking illustrations of it are found in the unity of a living body and the unity of a living mind. In a living body, the many various parts belong together and cannot be separated without losing all their character as living things; each draws its life from the whole. In the unity of mind, the immense variety of thoughts and feelings which make up anyone's consciousness are known to be parts of one and the same personal life. In self-consciousness (consciousness which turns in upon itself and becomes aware of its own personality), the deepest differences may be comprised within the most intense unity. We may apply to himself the statement that Mr. Armstrong makes of

Martineau ("Agnosticism and Theism,"¹² p. 199): "He rested his most characteristic conceptions on a human personality luminous and clearly defined," which knew nothing of "subconscious" or "unconscious" region away in the background of being. Yet the distinct and luminous states form but the very smallest part of our minds as they really live. Personality, far from being a fixed, finite thing, is a seed, a germ, a potency; it may be almost infinitely magnified in capacity and character, in intensity and scope. And even in the present state of our development there is a great deal of our inner life which is present and active, but only in the form of vague "feeling" or undefined experience; our thought has not been able to grasp its full meaning. There is nothing in experience to compel us to deny the "unity of God and man," unless we think we have a quite definite and clearly understood experience of the limits of our own being on the inner side. From the nature of the case, there can be no such experience.

If the word "unity" still give rise to difficulty when used of the relation between the Divine and the human, we may substitute another which (though in the end it is less satisfactory) has a richer scientific meaning—*viz.* *continuity*. What science is always doing is to establish continuity between what were at first thought to be divided or independent existences. Continuous processes are those which—to use a physical illustration—"shade off" into one another, like the colours of the rainbow. There is nowhere where you can draw a line and say "*here* the one entirely stops and the other forms an entirely new beginning." The different processes which make up the life of the human body are continuous in a still more intimate way. What we affirm is the entire continuity, the *vital union*, of Divine and human life.

The significance of this organic analogy may be partly grasped by considering the "cell theory," which regards every tissue of a living body as made up of the same microscopic particles, called "cells." In the body of man and of all other animals they are the only actual independent factors of the life-process—the real, self-active citizens which, in combinations of millions, constitute the "cellular state,"¹³ our body. Yet all the countless multitudes of cells which form its tissue have sprung from one simple cell, the impregnated ovum, by continuous subdivision. Physical life, then, consists of units which are parts of a real whole, while every one of them has a certain amount of real independent existence of its own. Here we have an actual example of things which are different without being separate; each has a distinct existence, yet all are vitally united.

Let no one imagine that we are labouring at a merely speculative conception which has no bearing on practical life. The most crying practical need of the present day is that the *social meaning of religion* shall be developed, emphasised, and clearly understood. We must understand it if our attempts to realise it are to be more than a mere blundering quest after we know not what. And the first step towards its meaning is to make this thought

of the vital union of God and man as clear and intelligible as is possible for us to do, under the necessary limitations of our human thinking.

(To be continued.)

S. H. MELLONE.

MOTHER EARTH.*

"THE earth does not withhold, it is generous enough," wrote Whitman, "to her children. The words of the eloquent, dumb, great mother never fail." And, with the heart of one of her children, Mr. Fordham has not been indifferent to her words. His book is full of the deep passion of a man for his native land, for the very soil of her fields; that passion described by Edward Carpenter in "Towards Democracy" (xxxv.-xli.) as the "love without which no People can exist; this is the creation, nourishment, and defence of nations. It is this that shall save England . . . which ultimately—of the very Earth—shall become the nurse of Humanity."

"In the old days," writes Mr. Fordham, "a child had an education invaluable in many respects. He was on the land by the time he was ten—often before—and so learnt to love it. The little lad who in the evening rode a big cart-horse down to the water, and then himself took it on to the stables, who was later in the cow-house with his lantern watching his father milk the cows, learnt to understand animals. And young children who took their part in the glory of the harvest, and were with the plough before sunrise, learnt to love the land more than money. My own childhood taught me these things. Now there is nothing in education which holds the boys and girls to the land."

That the people of England have been—as history measures time—suddenly removed from the soil and herded together in cities; that this change involves a peril so great as far to outweigh any upon the horizon of politics; that the one task now before the patriot is to restore the people to their land, and that this is the practical, and, perhaps, inevitable, movement which must fill the next period of our national life—this I understand to be the thesis of Mr. Fordham's essay. He realises that the moral life of the nation is bound up in the relationship between the people and the earth. And, realising this, he urges the duty of restoring that relationship as a religious duty, and the principal one laid upon our nation to-day. Not content with pointing this out, he sets to work, with a fascinating combination of deliberate and precipitate thought, to show how the task should be accomplished; how he believes it will be accomplished.

The reader of these pages is often reminded of the manner of John Woolman in his great tract, "A Word of Remembrance and Caution to the Rich," the severity, simplicity, and concreteness of the style suiting admirably the often mystical thought and the all-pervading faith. There is a naïve wisdom, a child-like assurance in the book which makes its boldest and most bewildering assumptions

never quite incredible. It is a little book, beautifully produced, full of substance, and packed with thought and observation; but its great value lies in the daring assumption, which so few wise men are ever wise enough to make, that the people, who, in so short a period, have been removed from their mother-earth by the capitalistic revolution of the later eighteenth and nineteenth centuries, will be returned to it again by the democratic spirit which is now re-asserting itself.

The book is called out by the crisis in rural life marked by Mr. Harcourt's Small Holdings Act, which has now come into force, and has brought to light an immense popular demand for land, hitherto hardly credited. Mr. Fordham reminds his readers that, hopeful as this appears, it represents a grave danger, since, under present circumstances, the isolated small holder is almost inevitably marked out for failure. Nothing but thorough and intelligent co-operation can possibly save him. And even here there are limits set. Where the Danish peasant is being again gradually reduced to an anxious, heavily mortgaged struggle with poverty, there may well be fear lest the lot of an English peasantry prove equally unhappy.

But Mr. Fordham will not rest in fear, and no honest man has any right to do so. We have begun the beneficent labour of restoring our peasantry, and we have the power to carry through that task, cost what it may. He thinks it will cost a great deal more than most politicians dream; but that it is the one really permanent investment for our national wealth.

It is impossible to do justice here to Mr. Fordham's programme, which begins with modest little land-clubs for acquiring land through the parish councils, and in every possible way assisting the new holders and building up co-operative enterprise among them, and ends, as of course it must end, by introducing new political and economic issues in every direction. The programme is large enough to be worthy of the most careful study, and the most earnest efforts towards its realisation. It is particularly hopeful, because it is the outcome of a profoundly religious outlook upon the whole situation, the outlook of a mature mind long familiar with the objects among which his argument moves, a mind which has been trained but not paralysed in the schools, and rendered concrete, without being dulled, by long and varied practical experience. It is particularly hopeful, also, because it represents the contribution of what is now perhaps the most practically progressive of any section of our community, that of the artist-craftsman; from whose return to the villages Mr. Fordham himself anticipates so much benefit and inspiration.

Altogether, it is one of the most strikingly original and startlingly wise volumes I have read for many a day. It is full of pregnant sayings which breathe the very spirit of an equal justice. And, as Mr. Hobson says in his preface, it gives "substance to a large ideal which hitherto has been floating vaguely before the minds of many," and affords "direction to the efforts of those who are willing to work towards its realisation." It should be especially considered by everyone who is

interested in the forthcoming Parish Council Elections, and their relation to the Small Holdings Act of 1907.

HENRY BRYAN BINNS.

OBITUARY.

ALDERMAN FIRTH.

ALDERMAN SUTCLIFFE FIRTH, J.P., of Heywood, who passed away on Monday morning, Dec. 30, at the age of 84, had been connected with the Britain-hill congregation since its formation more than fifty years ago, and his loss will be very keenly felt.

A native of Todmorden, where his father was a cabinet-maker, Mr. Firth began work in a mill at Littleborough, to which place the family had removed, when he was eight years old. He afterwards worked with his father, and then became a mill joiner. In 1848 he settled at Heywood, and in 1862 established a business of his own, retiring some fifteen years ago. His leisure was only the more completely devoted to public service. In 1877 he became a member of the old Local Board, and, since the incorporation of the borough in 1881, served continuously in the Council, and was twice Mayor, in 1888 and 1889. Since 1881 he had also been on the Bury Board of Guardians, and in 1897 and '98 was chairman. He had deservedly achieved a position of high honour in his town.

Alderman Firth had been a Congregationalist in early life, but in 1850 he made the acquaintance of Benjamin Glover, of Bury, in connection with temperance work, and when the latter came to preach at Heywood on the establishment of Unitarian services at Heywood in 1856 Mr. Firth threw in his lot with the new congregation, and was a devoted member to the end. He became a teacher in the Sunday-school, and in 1860 superintendent, an office which he still held at the time of his death. A few years ago his portrait was presented to the school.

The funeral service on Jan. 2 was conducted by the Rev. T. B. Evans, at the house, in the church, and at the grave in Heywood Cemetery.

MR. CHARLES SMITH.

MR. CHARLES SMITH, of Wanganui, New Zealand, who passed away on January 3, immediately after returning from a visit to England, was one of those Unitarians who migrated to New Zealand long before any Unitarian Church was organised there. Born in Wiltshire in 1833, he was brought up at Hackney, and attended the New Gravel Pit Church, Robert Aspland being then the minister. After a period at University College, he was articled to Mr. Janson (who survives him and is probably the *doyen* among solicitors), but, preferring farming to the law, he betook himself as soon as he could to Cirencester College. In 1859 he went to New Zealand, and bought some land near Wanganui, which he farmed, and which was his home until a year ago. In those early times the native question was very troublesome, and wars with the Maoris were frequent. Mr. Smith received a commission in the militia, and went through much perilous service in these conflicts.

* "Mother Earth": a Proposal for the Permanent Reconstruction of our Country Life. By Montague Fordham, M.A. With Preface by J. A. Hobson, M.A. (The Chiswick Press. 5s. net.)

But the natives who knew him best learned to respect his character, and a tribe in his neighbourhood protected him against the attacks of other tribes. In quieter days he devoted his leisure to the intellectual occupations for which his education had given him a taste, and exercised a strong influence among his fellow-colonists. He was always anxious to keep well in touch with the best thought of the home country, and received regularly the *Times*, the *Spectator*, and *THE INQUIRER*. Though too far off to attend regularly either of the two Unitarian churches now established in New Zealand, he attended whenever he could, and supported the movement heartily. All who knew him will regret the loss of an upright and faithful man.

FOR THE NEW YEAR.

If I dare not wish you a path all smooth,
At least I may
Trust that the beams of Faith and Love
Will light your way.

If I dare not wish you unclouded sun
And skies all bright,
At least I may wish you the Star of Hope
In the darkest night.

If 'tis vain to wish you the great rewards
The world can give,
At least I may hope for the Blesseder Things
By which men live.

If I may not wish you no fights, no foes,
No adverse luck,
At least I can crave for you Strength and
Will
And glorious Pluck!

M. W. T.

THOUGH the *Seed Sower*, to our great regret, is discontinued, the *Essex Church Calendar* is not to be left forlorn. It takes a different shape indeed; but this month it contains an edition of Gannett's "Blessed be Drudgery and other Papers," with a welcome portrait of the author, and some such publication is to be issued with the Calendar each month.

A WORD of welcome to the first of a monthly series of sermons to be issued by the Rev. Henry Gow, B.A., of Hampstead. This January number of the *Rosslyn Hill Sermons* is on "The Mystery of Sorrow." It is printed at the Priory Press, 70, High-street, Hampstead, and is sold at a penny, by post 1½d. Friends at a distance wishing to subscribe for the year should send 1s. 6d. to Mrs. Paterson, 6, Thurlow-road, Hampstead. Now that the regular monthly issue of the *Mill Hill Pulpit* is discontinued, we are specially glad to have this new issue, and also the series of sermons by the Rev. E. I. Fripp, B.A., of Oakfield-road Church, Clifton, *The Spade and the Sickle*, which began last September. The first two of these were on "Why go to Church?" the third on "God a Person," and the fourth on "The Prophet's Mantle." The January number we have not yet received. The subscription of 1s. 6d. for Mr. Fripp's sermons may be sent to him at 36, Manor Park, Redland, Bristol.

THE CHILDREN'S COLUMN.

SOME GERMAN HYMNS.

LAST week I spoke of an old Latin hymn, now I want to talk of some famous German ones. Have you noticed that the name of the writer is put at the end of most of our hymns? But in some cases you will see two names with "tr." (for "translated") between them. This means that the man whose name is given first wrote the hymn in his own language and the other put it into English; and most of these are German. Many early hymns were written in Latin, which was quite right, because where Christianity has spread and become the common religion Latin was spoken by almost everyone. The children shouted Latin to each other as they played, and asked for their dinner in Latin. But after a time Latin changed, and at last was not used at all, excepting in the churches, where the priests went on praying and reading the Bible and chanting their hymns in this old language. Even when they took Christianity to fresh lands, they still held most of the service in Latin. This meant that the common people understood very little of it, and it did not do them much good. But in 1483 a little boy was born to a poor miner at Eisleben, in Germany, who was to change all this. I am sure you have heard of Martin Luther, as this baby was named, and I expect you know that it was he who first broke quite away from the Roman Catholic Church and founded what we call the Protestant religion. I can only speak now of one part of his work. He saw that people do not really worship if they do not understand what they are saying and singing, and so he translated the Bible into German, and wrote catechisms and prayers; and as he was musical and very fond of singing he wrote hymns and set them to music. The German people, who are great singers, were delighted, and soon these hymns were sung all over the country. Others followed his example, till there are now more hymns in German than in any other language. One of his best known is "Ein feste Burg ist unser Gott." You will often see it mentioned by its German name. It means "A safe stronghold is our God." This may be called the national hymn of Germany, but in our books it has been altered very much.

Some years after Luther's death, those parts of the country which had remained Roman Catholic tried to compel the Protestants to return to the old religion, and a terrible war broke out. This lasted from 1618 to 1648, and is called "Thl Thirty Years' War." It was a dreadful time, and more than half the people died from battle or from the plague and famine which followed. But in this time of trouble people turned to God for help, and some of the most beautiful hymns were written.

At Eilenburg, in Saxony, lived a clergyman named Martin Rinkart. At one time his house was plundered by the enemy, for in those days the soldiers took all they chose from the houses of those whom they had conquered. Then the plague broke out in Eilenburg, and all the clergymen died but Rinkart, who buried 4,000 of the people. This plague was followed by

a mine, and he only kept what was quite necessary for his own family, sharing everything else with his hungry people who crowded round his door. It was he who wrote what is still the great thanksgiving hymn of Germany—"Nun danket alle Gott," or, as we say, "Now thank we all our God." When you next sing it, remember the good clergyman and imagine with what joy the people would sing that hymn when the war was at an end. There is another which we often sing, beginning

"Commit thou all thy griefs
And ways into His hands,"

which was written by another Protestant clergyman named Paul Gerhardt shortly after the end of the war. He was twelve years old when it began, and he suffered much from it. He was driven from one place to another for his religious opinions. The story says that he had had to leave his home with his wife and little children, and they stopped for rest at a village inn in Saxony. The poor mother wondered what would happen to them with no home and no money, and then Father Paul sat down and played and sang this hymn to comfort his sobbing wife. Can we not picture it in our minds—the troubled mother, and the little tired, wondering children, and the good father singing the first four verses to them—and also to us—and the last to God, asking Him to help us to trust Him? "God shall direct thy wandering feet"—and their feet were weary with their wandering—"Give to the winds thy fears; hope, and be undismayed; God hears thy sighs and counts thy tears; God shall lift up thy head. Abide His will, and weary night shall end in joyous day." It seems to be only a story about how the hymn was first written, but it expresses very beautifully the spirit of trust which is in it.

And you must not think this is only for grown-ups. Boys and girls can trust God too. I know a tiny girl who for two years has been strapped down on her back on a steel frame, and who has had to have bad abscesses cut, and yet she is always patient and happy and brave, and only cries when the pain is very bad. I don't suppose Dora realises very much about God, but she trusts her parents and friends, and the nurses and doctors at the infirmary. Even when they hurt her, she knows they are doing it for her good, and bears it bravely. And is not God behind them all? So that in trusting them she is trusting His love and care. I am glad to tell you that a "joyous day" seems to be coming to Dora, for the doctors tell her she shall soon get up. To you also comes the time when you must bear something. It may be taking nasty medicine, or bearing pain. It may be doing something you don't like, or bearing some trouble for which you cannot see the reason. Then is the time to commit all to God, and try to trust that every act of His is a blessing, though we cannot understand it at the time. And if we "wait His time the night shall end in joyous day."

EMMELINE J. DAVY.

CAN man or women choose duties? No more than they can choose their birthplace or their father and mother.—*George Eliot*.

The Inquirer.

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LONDON, JANUARY 11, 1908.

JOHN HAMILTON THOM.

Jan. 10, 1808—Sept. 2, 1894.

WE commemorate this week one who was "born in the highest rank of soul," born a hundred years ago yesterday, a religious teacher who ranks with MARTINEAU and CHANNING, among the greatest of those who have interpreted to men in these latter days the true spirit of the Christian life.

Born at Newry, in the North of Ireland, Jan. 10, 1808, educated for the ministry at Belfast, in the fellowship of teachers who were for the most part Arians in their theology, JOHN HAMILTON THOM gratefully acknowledged that as a young man he was re-born, into the freedom of the spirit, through the influence of CHANNING. He came in 1829 to Liverpool as minister, first of the Ancient Chapel of Toxteth for two years, and then of Renshaw-street Chapel, 1831-54 and 1857-67. The interval was a period of retirement, and Liverpool remained his home to the end.

"You speak of your brother James," wrote CHANNING to HARRIET MARTINEAU, after the famous Liverpool Controversy of 1839. "Since writing to you I have read all his lectures; and they seem to me among the noblest efforts of our times. They have quickened and instructed me. Indeed, his lectures and Mr. THOM's give me new hope for the cause of truth in England. Not that I expect any great immediate effect; but noble spiritual action in a few is an augury of good which cannot fail."

"My beloved fellow-labourer and closest friend through more than sixty years," MARTINEAU wrote of Mr. THOM, at the time of his death. "An affection more than brotherly bound us together." "To be intimate with him was to learn by a perpetual lesson what it is to have mind and heart baptized throughout with the Christian spirit." The second volume of his own "Endeavours after the Christian Life," in 1847, MARTINEAU dedicated to Mr. THOM as "the expression of a heart enlarged by his friendship and often aided by his wisdom." Twelve years later, on the publication of THOM's first little volume of sermons, "Christ the Re-

vealer," MARTINEAU wrote to his friend acknowledging the precious gift: "I have yet to read the last two sermons. But the others speak, to my apprehension and sympathies, the deepest essence of our religion, in tones at once most wise and beautiful." And on the publication of the first volume of THOM's "Laws of Life after the Mind of Christ," in 1883, MARTINEAU wrote to CATHERINE WINKWORTH, "I know of no book of this century that is to be compared with it for wealth of spiritual wisdom and beauty." "The longer it is known, the higher will be its place." At the conclusion of the Memorial Preface to "A Spiritual Faith," the posthumous volume of his friend's sermons, MARTINEAU wrote: "He who ministers here is no priest of any altar made with hands, but a prophet of Him who is a Spirit, and communes with those whose worship is in spirit and in truth. And if they are yet but a scattered host, it will not be always so. It needs but voices of the Spirit, like that which bears its witness here, to wake response from every side, and wider and wider spread the family of God."

We are very glad that this centenary should be marked by the republication in a cheaper form of the greater number, and the most permanently valuable, of the sermons of that last volume. There are now available in a good uniform edition, the two volumes of sermons, "A Spiritual Faith" and "Christ the Revealer," and also "A Minister of God," with its Memoir, while the two volumes of the "Laws of Life after the Mind of Christ" are also to be had at a popular price. These collected works are of no great compass, but they are of fine gold. Those who have grown up under the influence of Mr. THOM's ministry need no reminder of the supreme worth of his teaching, and the testimony above quoted should be sufficient to send many new readers eagerly to his pages. They will then be in communion with a master mind and a spirit of pure and searching power. We are thankful to have in this number of the INQUIRER such further testimony as will be found in the articles by Dr. DRUMMOND and Dr. ODGERS, in the letter of the Head Master of Charterhouse, and in the passages from the article by Miss MARY CHOLMONDELEY, which we are allowed to reprint from *Temple Bar*, a testimony of special interest and value, as showing how Mr. THOM's writings have the power to reach those of other churches, who know him only through his written word.

TO CORRESPONDENTS:—Communications have been received from the following:—G. B., M. C., P. C., J. D. D., M. D., W. C. G., A. E. N., W. C. H., A. I. I., I. S. M., E. L. H. J., C. B. U., C. S. U. (Grand Rapids), H. V. (many thanks), F. W., J. C. W., P. H. W., W. W.

A WELCOME REMINISCENCE.

WE are grateful to Dr. Rendall, the Head Master of Charterhouse, who was Principal of University College, Liverpool, 1880-97, for the following letter:—

DEAR SIR,—I wish, indeed, that I could respond to your request, and write anything that could transmit to the younger generation the spell and impulse which Mr. Thom communicated to the elder. But when I came to Liverpool—towards the close of 1881—his ministerial career had long since ended, and I cannot even speak, except on second-hand report, of the individual influences which he brought to bear towards the conception and creation of University College. In all public speech and action, as well as in the details of direction and administration, Charles Beard had then become the moving voice, which in pulpit or on platform, or at the Council board, represented the interests and the inspirations so near to Mr. Thom's own heart. So far as my memory serves, I never discussed with him college affairs; it would have seemed almost a waste of precious opportunities. To me these were the mundane routines of every day, and the privilege of a visit to Mr. Thom lay precisely in the escape to a serener air, to the companionship of clearer breezes and stainless snows such as are just now filling with calm delight Christmas days spent in the Engadine. I cannot even claim to have enjoyed any special frequency or intimacy of personal intercourse. Rather it stands thus. When first I called upon him, I felt at once the charm of his sympathising courtesy, his benign and gracious gentleness, and afterwards, from time to time, when I felt tired of controversy or affairs or the customary racket of a busy life, I would walk or drive up to Oakfield, to partake of the refreshment and the spiritual refinement, which seemed to make their perennial abode with him. Conversation with him seemed never difficult or strained; he would pass so easily from topic to topic, speaking sometimes of Liverpool reminiscences and friendships, sometimes of literary interests—I remember best a conversation upon Blanco White—sometimes of travel memories, sometimes of his garden shrubs, sometimes of spiritual ideals and hopes, with the same unrestrained and sympathetic grace; or would touch lightly on his own infirmities with something of the playful kindness with which St. Francis accosted "Sister Pain"; and, more than almost any other man whom I have met, he seemed to live in natural converse alike with this world and the next. He never spoke to me in so many words of the wife, who never ceased to companion the years of waiting and of solitude, but when on my approaching marriage he wrote to me of "the infinite disinterestedness and confidingness" which such a union was able to reveal, I knew it for an echo and continuation of past talks, and a part of his constant and companionable sympathy. There comes into my mind the old story of Sophocles, replying to one who questioned him upon old age, "that it had set him free from the tyranny of passions"; and as a counterpart to that, but visibly illuminated with the "sure and certain

hope" of worlds unrealised, I shall always cherish the recollection of that silvery and venerable old age, which is my abiding memory of Mr. Thom. I can well imagine the influence which, in his ministerial work, he exercised, over young and old alike, in the congregation which so justly revered him.

Believe me, yours very faithfully,

G. H. RENDALL.

Davos, December 29, 1907.

JOHN HAMILTON THOM AS A RELIGIOUS TEACHER.

It is through a natural and worthy impulse that we cherish in our memory the heroes of our race. It is, indeed, an exclusively human prerogative to recognise ourselves as members of a continuous society, and through tradition and history to derive strength and inspiration from those who have long quitted the earthly scene. But especially does the religious heart cling to those in whom the Spirit of God conspicuously dwelt, and it is only a superstitious fear of idolatry that can withhold a religious veneration from those who have lived nearer to God than ourselves, for through such veneration the thoughts are not held down to the finite and transient, but lifted to God who gave such men their high endowments, and has through them imparted a new impress of His holiness to the world. It is probable that these deep human affections, founded upon the communion of the Holy Spirit, have had far more influence in the shaping and power of our lives than most of us are aware of, and it is fitting and useful that we should from time to time commemorate those who excited our youthful reverence or imparted wisdom to our maturer years.

The name of John Hamilton Thom has already, for the younger generation, retreated into the records of history; but those more advanced in life still recall his personal charm and gracious speech, and he fills, as few others, a sacred niche in the temple of their memory. Though I was never really intimate with him, my recollections, now grown rather dim, go back to an early period, and I remember how, on a visit which he paid to my father, his gentle earnestness captivated my young affections. But the first and delighted impression came, in 1853, from his work on "St. Paul's Epistles to the Corinthians: an attempt to convey their spirit and significance," published in 1851. This volume satisfied certain spiritual cravings which the current Unitarianism of that time failed to meet. Sincerely pious, tolerant, and ethically sound and cheerful as that Unitarianism was, it seemed strangely blind to some of the deeper and more solemn experiences of the Christian life; and the utterances of Mr. Thom struck holier chords of feeling, and evoked a spiritual music which was silent in the ordinary ministrations of religion. He dwelt on the "inward communication of the heart with God, through the spiritual attraction of Christ," and showed "that Christianity, as not addressed to the speculative faculties, but as an immediate revelation to the diviner element in man, cannot be the subject of argumentative divisions, for that it is accepted only by

that portion of the Spirit of God which is in a man, recognising the same spirit dwelling without measure in Christ." These few words express the inmost character of Mr. Thom's view of Christianity, which he defined as "a practical power, a living energy, for the purpose of drawing the soul of man into connexion with the Spirit of God."

Many years before this time, in 1839, he had proved his quality in the once famous Liverpool controversy, and had presented his spiritual faith in the form of argumentative discussion. In his lecture on "The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things," the same fundamental conception of Christianity is clearly expressed in connection with the baptismal formula:—"The Father, the Christ, the Spirit of God in us giving us some communion with that Father, by uniting us in spiritual sympathies with that Christ—is not this of the very soul of Christianity? God manifested in Jesus, and our souls accepting the revelation, because the spirit of our Father within us draws us towards him who had the same spirit without measure—is not this to express in a few words all the characteristics and peculiar ideas of Christianity?" This thought is elaborated in the little work called "Christ the Revealer," six sermons published in 1859. There may be in these discourses some points of theological teaching which most of us are now unable to accept in the form in which Mr. Thom presented them; but we have learned to see beneath differences of thought, and these cannot obscure the spiritual beauty and insight with which the several themes are treated, for with him theological expression is always subordinate to religious significance. He fully accepts the miracles recorded in the Gospels, as most Unitarians did at that time, but he does not regard them as the essential evidences of Christianity. "Christ's authority," he says, "is in his power of attraction over all lofty souls, and lofty souls are souls that are meek and lowly because they gaze upward, knowing the calling of their nature. From this, wherever it is felt, there is no appeal; and not to feel it, to deny or doubt, is only to betray that the eyes are closed, that we live and move amid another order of perceptions."

But it is in the three volumes of sermons—the two entitled "Laws of Life after the Mind of Christ," published in 1883 and 1886, and the posthumous selection, "A Spiritual Faith," published in 1895—that the wealth of Mr. Thom's insight, and the depth and seriousness of his faith, are most conspicuously revealed. There his conception of Christianity, as a life of spiritual communion between the soul and God, is worked out in various details of religious experience and duty. The style of these sermons is not of the popular and fluent kind, but calls for close attention on the part of the reader. It is, however, suited to the weight and solemnity of the themes, not soliciting a superficial admiration, but appealing with searching power to the deepest wants of the soul, and with the persuasive attraction of a genuine insight eliciting the recognition of religious truth and obligation. The reader, then, will not resort to Mr. Thom's discourses

for intellectual or æsthetic enjoyment. Richness of thought and grace of diction may indeed be found in abundance by those who are in sympathy with the writer; but these inferior adornments are kept in severe subordination to a higher aim, "demonstration of the spirit and of power." The volumes should be reserved for still and meditative hours, which are dedicated to searchings of heart, to aspiration, and to prayer. They speak from the heights to that which is highest in man, and everywhere reveal the workings of a soul that rose on wings of faith into the audience chamber of the spirit, and endeavoured to draw from its own divine experience some quickening message for those who had ears to hear. Such messages from the open heavens do not come without much travail, and one so sensitive as Mr. Thom felt acutely the responsibility which lay upon him as he cast them into literary form suited for the pulpit. His sermons were sometimes drawn forth from the inner temple of the spirit with deep anguish of soul, and at one period of his life it seemed as though he found the burden of the divine message too great for his human strength, so that he was constrained to withdraw for a season from the service of the ministry. His public speech, if I may judge from the few occasions when I heard him, corresponded with the style of his writing. In his delivery he used none of the arts of the rhetorician; but his lips were touched with holy fire, and he spoke with the convincing force of the prophet. For to him religion was an all-pervading and vital power, commanding the soul with the authority of eternal law, and yet through obedience rendering man spiritually free. Those who wish to enrich their hearts and minds with the purest treasures of Christian faith and love cannot do better than have recourse to these utterances of a man to whom we may apply his own words:—"There is no conceivable book that would illustrate Christ as would a man who was daily making his life an expression of the goodness of God, and who yet sought for it no other sphere of expression than what God provides in the ordinary opportunities of each man's place. It is in pursuing this living Way, in having and in revealing the human feeling of Christ, baptized ever into the Spirit of God, that new disclosures, new illustrations of Christ, await us." To those who remember Mr. Thom, and recall the personal impression of his simple dignity and gracious courtesy, and read into the printed words the rich and solemn tones of his voice, the sermons may have a charm which cannot be communicated to strangers. Nevertheless, the man lives in his words; and through the grave impressiveness of his language and his thought one may discern the power of one of those rare souls who bear witness to what they have seen and heard in hours of still communion with God.

JAMES DRUMMOND.

THE good man loves all men. He loves to speak of the good of others. Love of man is chief of all the virtues. The mean man sows that himself or his friends may reap; but the love of the perfect man is universal.—Confucius.

RECOLLECTIONS OF MR. THOM'S MINISTRY.

My connection with Mr. Thom began in November, 1865, when he had already (with a break of three years, 1854 to 1857) been minister of Renshaw-street Chapel for thirty-four years. I believe I had only seen him twice before I went to serve as curate under him. The impression made upon me by his preaching was immediate and permanent. I have never known anything like it. It was very *abstract*, in the sense of being singularly free from personal or local allusions; but in the sense in which poetry is abstract, when it speaks to and for men of the most various times and tempers. Mr. Thom's power of mental and spiritual analysis, and his fearless appeal to the highest sanctions as furnishing the necessary conditions for all human life, are things which reveal themselves at once to the reader of his printed sermons. But how much he has lost who cannot recall in memory the aspect, the voice, and the manner of the preacher! His manner was rigidly simple; he had no thought of self during the conduct of worship; but his seriousness and concentration of mind impressed itself irresistibly upon the hearer, with a touch of that "awfulness" that Whitelamb saw in John Wesley. His voice, as I think of it in his preaching, seems to me to have been always falling, yet never falling flat at the end of its natural compass. It seemed to sink in and in; I do not think it was monotonous; it was convincing at least of the fact that those sermons could not have been preached in any other way. The tones and inflection of his voice gave quite singular effect to his Bible-reading, particularly to his reading of the Prophets, which was always impressive. He had a happy art in selecting and combining passages from several chapters to form a lesson; I have often wished that I had carefully noted the sequence.

Of Mr. Thom's occasional addresses, those delivered at the administration of the Lord's Supper stand out most vividly in the memory. They were always spoken without note. Of them, and the baptismal addresses, I should be inclined to say, as a passer-by who happened to drop into Mr. Lynch's chapel in the Hampstead-road while a christening service was going on, is reported to have said, "If this thing had never been before, it ought to be; and it ought to be just like that." Of Mr. Thom's Communion addresses, some adequate memorials are preserved in the volume entitled "Echoes of Holy Thoughts" by the late Mrs. Weir (Miss A. Bright). At a marriage service, the words he was accustomed to speak to the wedded pair erred, I venture to think, on the side of overwhelming solemnity. But there was about him always a dignified calmness as of one habitually conversant with "the things of the spirit." His very presence was a rebuke to meanness and triviality, and a challenge to the better part in each to come forth on the side of truth and righteousness. No doubt to many who did not get beyond a first impression, that impression was one of aloofness, an indefinite sense of difference and distance. It certainly was not what is commonly called "other-worldliness;"

though I was not surprised to hear from a member of his congregation that as a child he had firmly believed that Mr. Thom came down from heaven into the Renshaw-street pulpit, and went up again when the service was over. The illusion was doubtless favoured by the fact that in those days the pulpit was mysteriously entered through a door in the wall behind it.

Yet, in a very definite sense no minister ever held a more un-clerical theory of his ministry, or depended less on things accounted professional, than Mr. Thom. In his view, the sole function that is peculiar to the minister is that of *expression*; his aim is to get "as nearly as possible to what we mean by the *prophetic* condition of reception and utterance." "Happily," he says, "out of the pulpit there is nothing in the present day to distinguish the minister of religion from the lay member of society. With the exception of what relates to the pulpit, and to the layman's special calling, there is no longer any characteristic difference between their tastes, studies, duties, and employments. I thank God that this is so. It marks a vast progress towards the idea of a Christian Church. . . . We are all, irrespective of our callings, under exactly the same social, human, and Christian obligations, according to the measure of ability." But as to the one thing that is distinctive of the minister, the *special* work of his life, his language is precise, and his demand imperative. If on his lips the word is not with power; if faith and love do not, through him, inspire the conscience and affections of men; if he is not discharging "the peculiar office of prophetic teaching" to which he is set apart, as the merchant to commerce and the lawyer to law—then he is a cumberer of the ground; he is holding the place which some other should occupy; he is doing nothing *specific* in the world.

I suppose that most people who take up a volume of Mr. Thom's sermons discover at once that they are not very easy reading. The sentences are long and intricate; there is no effort to make truth pretty or palatable; no easy stepping-stones are provided for the passage from the material to the spiritual. I have often been asked—were not these sermons quite above the heads of an ordinary congregation? But there is no obscurity of language; the meaning is transparently clear; it is only that the sustained elevation of thought taxes the strength like a rarified atmosphere. There was, perhaps, in the generations that grew up under Mr. Thom's ministry an hereditary ability to understand him. There was certainly an ability, shared by not a few, to carry out in life the principles of his teaching, and to find in it a constant inspiration of devoted usefulness in public affairs and benevolent efforts.

The analytical power which is exhibited in the sermons is not a mere philosophical dissection of human motives and feelings; it is before all things the insight of sympathy. Mr. Thom seemed to be strangely independent of sympathy for himself while ever ready to minister to others. And seeing how dependent we most of us are on the opening of other hearts for the little good we may strive to do them, I have sometimes wondered how he pene-

trated into the spiritual and unspiritual experiences of others as he did. His words constantly produced a shock of self-recognition, and one silently asked, "Whence hath this man this wisdom?" I can only reply, that he knew others mainly because he knew himself, and habitually saw the issues of life in the ultimate relations of men and God. He has always appeared to me to furnish a personal explanation of such words as "spiritual things are spiritually discerned," and "he that is spiritual judgeth all things." His intense belief in the power of the awakened spirit in man and the infinite resources which are ready at the demand of self-devotion and single-hearted effort, inspired the preaching of the gospel of triumphant love and undying hope.

No one had a more helpful understanding of the aspirations and the difficulties of younger ministers. He was never out of touch with new departures of study and new movements of thought. He was an untiring champion of the fundamental principle of Manchester College, the wise counsellor of its students as he was the lifelong friend of its professors.

I have spoken elsewhere of that side of Mr. Thom's character, which was a perpetual surprise to those who knew him first and foremost as a preacher; of his playful humour, his truly Irish archness, and his quick and incisive repartee. He had a beautiful and most persuasive smile, and could administer a rebuke with a sweetness that took away its sting; but in righteous anger he could inflict a castigation never to be forgotten. In conversation, he was full of ready quotation and apt anecdote. I remember that my late friend, Mr. George Melly, once said to me, "I have had the pleasure of being on intimate terms with three really great conversationalists—Mr. Gladstone, Mr. Ruskin, and, last but not least, John Hamilton Thom."

J. EDWIN ODGERS.

EARLY INFLUENCES.

WE are indebted to the Rev. G. V. Crook, of Cork, and until recently of Newry, for the following notes on the ministers of the old High-street Presbyterian Church at Newry, under whose influence Mr. Thom grew up.

His father, the Rev. John Thom, who was ordained minister of that church in August 1800, died in July, 1808, when John Hamilton was only a few months old.

To him succeeded the Rev. Andrew George Malcom (whose great-grandfather, George Lang, had been the first minister of the congregation). Malcom came from Dunmurry, and was installed at Newry, March, 1809. Two years after he published a "Collection of Psalms, Hymns and Spiritual Songs proper for Christian Worship" (Newry, 1811), which contained twenty-three of his own hymns. It reveals throughout the liberal and devout sentiments which inspired his ministry. He was a man of remarkable gifts and great influence, holding a commanding position in the Church. In the year 1820 he received from the University of Glasgow the degree of Doctor of Divinity,

and that same year was elected Moderator of the Synod. His sermon before the Synod on "The Progress of Christianity" did much to enhance his already high reputation. It is to Dr. Malcom, rather than to John Mitchel, that Dr. Martineau's phrase as to "the wise and gentle pastor of his boyhood," should be applied. John Hamilton Thom left Newry for the Belfast Academical Institution in 1823, the very year that John Mitchel came to Newry, and from that time he only paid short holiday visits to his native place. It was Dr. Malcom's thought and spirit and lofty ministerial ideal which first influenced the boy up to his fifteenth year. Malcom was a very able and fearless advocate of the right of private judgment, combining with it a tenacious belief that character and conduct were the supreme essence of Christianity, and his own life beautifully revealed that combination. At his death in 1823 his townspeople said: "His conduct in all relations was truly exemplary and the Christian precepts which he so ably illustrated and enforced in public were faithfully reflected in the unvarying tenor of his private life." Convinced that character was of much more importance than doctrine he held a very high ideal of the Christian ministry. He once said: "We should study to recommend Christianity by the correct moral and religious character of our own deportment. While we *preach* the Gospel, we should also *practice* as the Gospel enjoins. For how can we recommend with effect, duties which we do not observe and how reprove others for vices which we ourselves indulge? A minister who leads a bad life is utterly unqualified for his office. He may preach with the eloquence of an angel, but will his people believe him to be sincere? They may possibly be influenced to some degree by the power of his words, but is it not much more probable they will be betrayed into sin and encouraged to persevere in it, by his own example?"

Dr. Malcom may not have perceived the approach of "the parting of the ways" that inevitably arose in the Newry congregation so soon afterwards, but unquestionably his own fearless and inspiring utterances had deeply permeated his hearers, and none more so than John Hamilton Thom. In 1822, the General Synod of Ulster met for the first and the last time in Newry, and the Rev. John Mitchel of Derry was the Moderator. He so captivated the Presbyterians of Newry on that occasion that, when, at the beginning of the following year they suddenly lost their beloved pastor, Dr. Malcom, in the maturity of his powers, they unanimously invited Mitchel to succeed him. That Dr. Malcom's preaching inevitably led to the "parting of the ways" is revealed by the fact that John Mitchel who was widely known to be unorthodox, and was uncomfortable in Derry owing to that fact, was enthusiastically welcomed by the Newry congregation, and installed as minister in September, 1823. Several of the Newry congregation had gone expressly to Armagh in the preceding June to hear his sermon to the Synod on "The Motives, Means, and End of the Gospel Ministry," and heard at that Synod that Dr. Cook was insisting on inquiry into the orthodoxy of the professors of the Belfast Institution;

It was decided, however, by a great majority that such inquiry was altogether uncalled for—"but the end was not yet."

The six years of Mr. Thom's college life in Belfast, 1823-1829, were memorable years of turmoil and theological strife in Irish Presbyterianism, and Newry was taking an active part in the strife.

At the beginning of 1828 the Rev. John Mitchel preached at Newry a series of sermons on "The Scripture Doctrine of the Divinity of our Lord Jesus Christ, and other subjects connected therewith." The greater part of the congregation listened with approbation and interest, and were satisfied with the views of Christian doctrine unfolded, so that they desired their publication. That volume seems anything but startling now, we have long since outgrown its outlook, but it was those sermons which led some 35 members of the congregation to withdraw and form a new congregation exclusively Trinitarian. Mr. Mitchel's position, as indicated by those sermons, may be gathered from this one passage:—"My religious views I humbly and sincerely desire to take from the teaching of our Lord Jesus Christ himself, and from such as I believe were commissioned of Heaven to write and speak 'as they were moved by the Holy Ghost.' I, therefore, do refuse to be called by any human name whatsoever in religion. I agree in many things with Calvin—indeed, in all things which I deem essential to salvation; yet I am not a Calvinist. I may agree in some less important points with Arius, yet I am not an Arian. I firmly believe all that the Scriptures teach of the Father, and the Son, and the Holy Ghost, as three distinct persons; and yet I reject the unscriptural denomination of *Trinitarian* as that term is usually understood. I as firmly believe what Christ himself has taught me, that the Father is 'the only true God'; and yet I equally repudiate the unscriptural denomination of *Unitarian* as that term is usually understood." This is the position of the man whose name stands first in that famous exodus of those who demonstrated against the exclusion from the ministry of all who did not accept fully the doctrines of the Confession of Faith.

While in Belfast Mr. Thom was studying for the ministry in the midst of this turmoil he had no direct part in it, for at the very time the Remonstrance was laid on the table at the Synod of Cookstown, in the summer of 1829, he, having completed his college course, was preaching in Liverpool, and almost immediately received a call to the Ancient Chapel of Toxteth. From that time Liverpool and not Newry was his home, to the end.

THE Rev. Philip H. Wicksteed is to give a course of ten lectures on the "Principles of Economics" to ministers in London on Wednesdays at 3 p.m., beginning on January 29, at University Hall (Dr. Williams's Library), Gordon-square, W.C. Among the ideas of the course is to elucidate the underlying unity of principle between the ordinary motives of conduct and those regulating commercial and industrial life. Tickets, price 2s. 6d., may be obtained from the librarian, or at Essex Hall.

OUR GREAT PROBLEM.

BY THE PRESIDENT OF THE NATIONAL CONFERENCE.

II.

(3) The last word indicates the other source of weakness which is borne in upon me by experience—our disorganised condition. Now I wish to say that, strongly as I feel our need of organisation, I will be no party to anything that shall in any way whatever interfere with the perfect freedom both of ministers and congregations on all theological matters. If we cannot organise our forces without theological tests and limitations then I am against organisation. Some restrictions on absolute independence there may need to be in two or three directions, but we can have all the organization that is needed without for one moment touching the ark of religious liberty. Then, again, in advocacy organisation, I am not for setting up all at once an elaborate scheme into which our churches are to be fitted. It is easy to construct schemes which look splendid on paper, but any organisation that is to succeed and live must be a thing of growth and development according as necessity is felt, and opportunity is at hand, and opinion is ripe. It is not necessary for a good beginning to set up any new society. It is enough to work through the societies that exist, if they can be quickened to an adequate sense of what the new time with its new conditions demands.

Let us begin at the bottom, with the organisation of the individual church. It is not many churches to-day that do not keep some sort of roll of church members. But what is it to be a church member? What is the qualification? How does one take up membership? Is it not significant that ours is about the only church in Christendom of which a man may become a member simply and only by paying a subscription? It ought to be possible for a poor Sunday-school teacher to be enrolled a church member without the question of subscription arising. It ought not to be possible for a man by paying a subscription to become a dominating influence in a church. We have come to see the immense advantage of some kind of special service—Confirmation, Dedication, Consecration—call it what you will—at which we receive our young people into the full fellowship of the church.

In the United States the practice is growing of a public reception at a religious service of all new members into the church. We may not be ready for that. Yet we sadly need a method of making the joining a church a more serious affair than it now is. Suppose there were a church roll with the motto inscribed on every page, "We associate together in the Spirit of Christ for the worship of God and the Service of Man," and anyone who expressed a wish to join were asked and expected to sign the roll. That would be a pledge worth infinitely more than the mere subscription. It would be a definite acknowledgment that men have a sense of responsibility in allying themselves with a religious society, that it means much more than paying for lecture-tickets, that the congregation is not just an audience but a fellowship. And why should signing a church roll be more terrifying than signing

the University roll when a man takes his degree?

Let us leave the individual church for those groups of churches called *District Associations*. If there be first the willing mind it would be so possible to enlarge their scope that they might become the strong backbone of all the organisation we desire. Any central body that might afterwards grow up would be the creation and the servant of the local bodies. The district association might be much more of a church council than it is. In some cases, where the conditions of neighbourhood, contiguity and sympathy are favourable, the district association might become a district church with a common ministry for all its constituents, and with, to some small extent, a common fund. But the immediate possibility would appear to be the division of the association into circuits, of three or four churches each, the ministers of each circuit being grouped together with one of their number as superintendent, something after the manner of the Wesleyan Methodists. The objects would be to bring the churches more into sympathy with each other, to ensure a regular exchange of services, give to each group of churches a recognised adviser in the difficult circumstances which from time to time arise, and to keep the finger of the association on the pulse not only of the aided but of all the churches in the district. The circuit system once established would solve more than one or two of the problems that now vex us. It should further be possible to create a public opinion that every minister coming into a district is a minister of the association as well as of the appointing church, and that his services are at the disposal of the association on at least two Sundays of the year. We need some method of bringing the ministers of what are called our "leading churches," into more frequent contact with the remote and the weaker churches. In some of the districts I have visited, no complaint has been more pathetic than that of solitariness. In asking the question, how can the Conference best serve the needs of the churches, I have been met several times with the reply: "By what you are doing now—sending us somebody at not too distant intervals to cheer and encourage and advise with us." I believe the ministers would be willing if the congregations were willing. One of the most prominent, eloquent, and successful preachers in the Congregational body, with a church of a thousand members, made an agreement with his people on becoming their minister that he should be free one Sunday in each month to serve the sister churches.

To speak lastly of the Conference, and to mention only one of the many things waiting for its hand. I am convinced that in cases not a few, the weakness of churches lies partly in the strain and stress, anxiety and care put upon ministers by a too beggarly stipend. That church can hardly be served with a minister's possible best whose thoughts and time are largely occupied with actually keeping the wolf from the door. Often and often the stipend does not equal that of an artisan, and yet the minister has claims upon him of which the artisan knows nothing. He and his children must be decently dressed,

he must have something to give to the poor, he needs books which he cannot afford, his hospitality is drawn upon, and there is positively no margin for sickness. If it is said that these are men who are not worth more, I can only reply, "Then they ought not to be in the ministry at all." But I have met some of them, and know that they are excellent ministers, and bear their lot uncomplainingly and even with cheerfulness. One has scarcely known whether to laugh or cry at the shifts to which men are driven, at the mingled pathos and humour of their stresses and distresses, at the way they emerge from their emergencies, and at the spirit of life and gladness in their souls in spite of their poverty. They find themselves in undesirable positions, and yet are not crushed. I know it is not well that the worldly prizes in the ministry should be remarkably glittering. In fact, there are no prizes in the free churches—no canonries, no deaneries, no fat livings. Yet that so many of the brethren should be receiving only £90 or £100 a year is a scandal to us all. There ought to be no man in our ministry with a stipend of less than £150 a year, and no man in a town church with less than £200. If all this is thought too materialistic, let it be remembered that Dr. Martineau's scheme of organisation turned and centred on this point. His scheme proved too heroic. If I remember rightly it supposed a constituency of 30,000 enrolled members with a contribution of fourpence a week from each. His proposal involved dealing with the stipends of all the ministers of our churches on the method of the Free Church of Scotland. The plan I offer for consideration is much more modest. According to returns which were sent in to me five years ago, there are 69 ministers with stipends of less than £150: 22 of them receiving less than £100 a year. To bring up the stipends of these 69 ministers to £150 a year requires an addition to our funds of £3,177 per annum. My suggestion is that we should raise this sum by a "Weekly Penny Fund." Let us reckon the enrolled members of our churches in England and Wales at 20,000. One penny a week for 50 weeks in the year from each of these persons will yield £4,166 13s. 4d. Say that this amount would be reduced by lapses to £3,500, it would still be sufficient to enable us to give something like a living wage to every man in the ministry, and in addition would provide a sum sufficient for the entire expenses of the Conference. Will anybody suggest that in addition to our present contributions we cannot raise a penny a week for 50 weeks in the year from all our enrolled members? I admit that we have a few churches so poor that they could not do even that; but I have allowed a sufficient margin for such cases. Will anybody suggest that our people are not generous enough to respond to an appeal for an additional penny a week to obtain so desirable a result? I am certain the response would be willingly made if trouble were taken to bring home the crying need. Does anybody think that the collection of such minute sums will be a difficulty? On the contrary, nothing could be easier if properly organised. What is wanted is a steady annual contri-

bution all round of so small a sum that no one feels the burden—a contribution not dependent on the lives of a few large subscribers who cannot be replaced, but on the rank and file of our membership. Such a fund involves no more centralisation than now exists. It would relieve our body from a not undeserved reproach, and it would set a large group of our ministers free from the burden and pressure of pecuniary anxiety, thus enabling them to throw themselves with more heart and courage into their proper work.

There is much more to be said if this were the time and the occasion ripe. Perhaps enough has been put forward to provoke a hearty discussion. I will only, in concluding, venture to repeat the words I addressed to the Conference five years ago:—"Is it not possible for men of a common faith, having one object in view, standing for churches which have difficulties more than others, and which more than others bear witness for brotherhood, to create a working union for the welfare of the whole? Does fellowship mean no more than coming together in a big meeting once in three years? Are we so going to hug our independence that we shall refuse for ever voluntary co-operation for the common good? I appeal to the larger sentiments of church life and associated action. Are we never to feel the warmth, the power, the momentum of a single, united community, moving hand in hand towards one high aim, thrilled by one expectation? Are our churches to be for ever lonely, fragmentary, separate, each left to struggle as it may, without any strong, deep sense of fellowship in high chivalry to care even more for the weak than the strong? Few, feeble, solitary and scattered as they are, how much do they need the encouragement of loyal comradeship, the strength of union, the support of the whole felt in all its parts, and the joy of marching in step, one army, under the banner of freedom, light and truth!"

JOSEPH WOOD.

PUBLIC WORSHIP.

II.—LOVE THY NEIGHBOUR.

How many a heart-break is caused by some person or another living an irreligious life? There is a popular notion abroad that a man's religion is his own private and personal concern, and that it matters to no one but himself whether he observes the laws of God and listens to the pleadings of the Holy Spirit and becomes Christ-like. Is not this idea responsible for most of our difficulties in regard to the maintenance of churches? People think religion is a private affair. Yet as a man's character influences his family and his children and his neighbours, and determines his worth to society, it must surely be evident that a man's religious life is of vast concern to his neighbours as well as to himself.

And thus it has ever been the wise and far-seeing custom of good men to build in every city those places for the education of the human soul which we call churches, and to gather together all the members of society for religious lessons and exercises, making known to all the duty of man to man, and the responsibility

of all in God's sight to see that no man should degrade human life.

In these religious services we are united with one another as common guardians of a sacred inheritance. We are reminded that our fathers and forefathers have laboured before us, and that our children and our children's children are to follow after us. Religious history teaches us the lessons learned by holy men long ago, and sets before us their noble examples, and on behalf of future ages the Eternal Church of God, the living God, cautions us that we are not here simply to please ourselves; we are stewards only, and when our authority ends, and the care of the earth passes into other hands, we must render an account of our stewardship.

Now the individual if left to himself, might never think either of the past or of the future, or of any law at all but the law of his own pleasure at the moment. But Public Worship remembers the many ties that bind man to the rest of men, and the church speaks sternly and severely to the individual concerning his duty to his neighbour. The church service widens and enlarges a man's perception of the real truth of his position, till he recognises his responsibility to the family, to the State, and to humanity at large. He discovers that his religious and spiritual conduct is a matter of far wider concern than he at first supposed. He is definitely and gradually led to feel the ties by which he and his fellows are bound up together, and to find in these very bonds of sympathy, affection and duty his own higher life and happiness. Left to himself he would have missed it. And one more consequence follows: in the enjoyment and experience of this higher life of love and fellowship he discovers the hidden treasures of the kingdom of God.

It is difficult, if not impossible, to imagine the continuance of religious faith apart from religious fellowship. And I am convinced that in our Unitarian churches we need to lay far more stress than heretofore upon the duty of comradeship in religious thought. Public worship, and not merely private worship, is the God-ward road. Hand in hand we grasp the Spirit of Love, see the ladder of ministering angels, "Behold God is in this place and I knew it not. This is none other than the house of God, and this is the gate of heaven."

Greatly, then, should we rejoice in every beginning of fellowship which may lead at last to this fellowship in the deepest things. And we should give warm thanks and encouragement to the earnest and devoted workers who build up the throbbing life of all our many institutions of helpfulness which their labours of love sustain. Be strong and of good courage, and go forward. In our churches and our Sunday-schools God speaks to us in thoughts that gather men together. Our churches are churches of friendship. They are broad based on self-sacrifice; they are a mighty power in the midst of us, and to be whole-heartedly a member of a Unitarian church makes a difference to a man and to the whole spirit of his life, his home, and his outlook upon the world.

Our institutions keep our churches in touch with human life, and we have but to carry this spirit of fellowship to its

highest to realise the fulness of the power of our churches for good.

I call attention, therefore, to our united fellowship with God. This I believe to be the true source of courage, strength, and joyousness. Jesus, Paul, St. Francis of Assisi, all the great lovers of God, have told us good tidings of great joyousness. "At Thy right hand there are pleasures for evermore." Many bear witness that the hour of worship together is an hour of inspiration that brightens the whole week. Troubles and cares are laughed away by angel voices. There is joy in heaven, and they go home with it in their hearts, and try to make others also brighter and happier. Is not this the secret? And what friend is so friendly a friend as the friend that persuades us to make friends with God? This is the true and real friendship, and we need to call men from religious solitude to the true meaning of a church—a spirit of friendship which loveth all and bringeth all "nearer my God to Thee, nearer to Thee." This is the church and this is its public service.

WILFRED HARRIS.

PROVINCIAL LETTER.

MANCHESTER.

THE opening of the new year finds us much as we were, with our problems still unsolved and our hearts resolute in refusing to regard them as insoluble. On the surface there is not much, perhaps, of an encouraging character to record; underneath a great movement in going on, fraught with vast and far-reaching consequences to our churches and the whole community. Let me state at once these vital factors in our situation, reserving for summary at the close some notes on more purely domestic matters.

Our two problems are, how to become a Church—a living spiritual body—without being again enslaved to ecclesiasticism, and then how to become a Church of the people. We want the force, the fellowship, the glow, the sense of membership in a great divine society—but we cannot quench the inner light or accept any external authority. Can we have a church without ecclesiasticism, a divine society without a spiritual autocracy? The answer we are slowly but surely evolving is that the passion of brotherhood and love in our hearts can fuse us into a real Church of the human Christ, without the sacrifice of those qualities which mark him and us as divine. Our churches here are coming together more than ever before. We had two excellent gatherings during the autumn. To open our winter's work we joined in a service of self-consecration and a meeting of inspiration and praise. There were no speakers from outside. We just met together to sing and pray and hearten each other. The gatherings were large and helpful in the highest degree. Later, we had our conference and public meeting to discuss American impressions. Again the gatherings were excellent. Over twenty of our twenty-three churches were represented. Not because Manchester is a little place and the Memorial Hall next door. Some of our churches are six, seven, and eight miles away. Still

our people came, and came with gladness, saying after that it was good to be there. Just now united meetings are being held all over the district in connection with the forthcoming bazaar. Informally we are trying the joint pastorate suggestion, which promises to show a way out of our financial difficulties. The Rev. W. E. George, minister at Chorlton, is taking charge of the work at Urmston, and the Rev. E. P. Barrow, minister at Cross-street, has for some time past generously assumed the oversight of the work at Heaton Moor. In the summer we organise co-operative holidays at our Home at Great Hucklow, and there are schemes under discussion for the creation of cricket leagues and choral unions, all of which is tending in the same direction. All this means that we are growing out of our isolation into a higher unity. We are gaining the sense of comradeship in a high cause, and with it is coming a new joy in the work.

The other tendency I note with satisfaction, is that we are becoming more democratic. I do not now refer to political ideals, but to the more comprehensive character of our church membership. Our congregations have ceased to be exclusively middle class as they once were, or even predominantly so. They now represent all classes, with the wage-earners in the large majority. This is unquestionably so in three-fourths of the twenty-three churches in our Manchester Association. Our old wealthy families have largely removed or died out, and the question has been anxiously asked "can we survive the change." We are now proving that, as centres of work and worship, our churches are as active as ever. Of course, there is more need of money, much more than ever before, but churches do not often die for want of money. Where there is life they will live, adapting themselves to the changed conditions of their times. And our churches are living. At least, one can claim a membership of over three hundred, several of them have more than two hundred, and the schools are, as a rule, large and active. One of our churches is hoping soon to register a thousand attendances on a given Sunday, at service, school, and P.S.A., and, from what I have seen of it, I think they will soon succeed. So here are our signs of hope. We are growing in the spirit of real fellowship, and we are finding the true note of popular appeal.

On the other hand, one of the disquieting signs is that our pulpits tend to fall vacant and are then slow in getting refilled. At present three of our pulpits are vacant, and this week the local paper announces another resignation. These changes must come, but they always mean so much loss of time in beginning over again. Apart from these changes, there are many other signs of encouragement. On the two last Sundays in this month, the Social Service Committee will hold services in the Chorlton Town Hall, to declare our message on the Social questions of our times. Then we are, all of us, at least I hope so, busy at work for the great united bazaar which we are holding in April next. With our last great bazaar we raised the money to build four new churches. Now comes the task of patiently helping the new congregations which have gathered in them into a vigo-

rous and self-supporting existence. Lastly, I may mention that we are opening next month, or soon after, a new Convalescent Home. This will be the third Home under the management of our local Sunday School Association, and it is a further indication of the way in which we are working together, and taking counsel together how to help in relieving each others' needs.

CHARLES PEACH.

THE EUSTON THEATRE SERVICES.

It may interest your readers to know something about the business side of the Euston Theatre services. For gathering the people together we relied chiefly upon the distribution from house to house of ten thousand copies of a pleasant-looking little book of thirty choice hymns, full of guidance and encouragement; and, thinking it all over, I am inclined to the opinion that the putting of this precious little book into ten thousand such homes as surround St. Pancras and Euston Stations was, after all, the cream of the enterprise. It cost over £30, but, by itself, it was a unique bit of missionary work.

We had eight gatherings, and there were perhaps five thousand attendances; but the most noticeable thing was the beautiful order and keen attention of the people, except one evening when a group of lads disturbed us for a few minutes. Thirty-seven persons contributed £159 14s., and the collections amounted to only £14 1s. 2d. The bare rent was £80, and the little band £16 16s. for the series, and posters, advertisements, and other expenses, left me with a little over £15 in hand, a balance which will be held over in the hope that a fresh start may sometime be made. What has always happened—in Glasgow, in Leicester, in Croydon—seems to be happening again. The people though clearly interested and, on the whole, persistent in attendance, do not follow to the church or chapel. They never do; so it is obvious that we poor ministers are not to blame for what happens there.

J. PAGE HOPPS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: Small Heath.—Following their annual practice, the teachers and elder scholars of Waverley-road Church Sunday-school last Saturday gave a tea and entertainment to 120 of the poorest children of the district. Each child also received a bag of cake and fruit.

Blackpool: North Shore.—A cake and apron sale was held in the schoolroom on Dec. 18, opened by Mrs. Councillor Charnley (Wesleyan). The chairman, Mr. W. Greenwood, said that in coming to assist them the lady opener was obviously animated by the noble spirit of the motto which says: "In things essential, unity; in things doubtful, liberty; in all things, charity." In the course of an interesting speech Mrs. Charnley remarked that as they were all unquestionably the offspring of one God, she could not think the common Father would at last reject any of His children because of a difference of belief. There is not one gate through which all must pass, but twelve gates leading into the Celestial City. She had found spiritual refreshing amongst Unitarians in the past, so was glad to be there to show her

sympathy with them. In moving a vote of thanks to the opener Mrs. McGee said she was pleased to see in their midst a representative of the great Wesleyan body, for she owed her own early training to that denomination, and though now a Unitarian from conviction she yet thought that the one essential for all, to whatever sect they belong, is to recognise their stewardship, and resolutely set themselves to a faithful discharge of it. There was a good attendance, and the effort, though only a small one, realised £26.

Bolton: Bank-street.—A service of consecration was held on the evening of the first Sunday in the year; and a welcome was offered to those who had joined the congregation during the previous twelve months—namely, 35 adults and 44 junior members. After the service the first of a series of monthly organ recitals was given by the chapel organist.

Burnley (Resignation).—The Rev. J. Morgan Whiteman has resigned the pastorate of Trafalgar-street Unitarian Church, and will close his ministry at the end of March. Mr. Whiteman has received and accepted a hearty invitation from the Unitarians of Chatham to succeed the Rev. J. Tyssul Davis.

Chatham (Appointment).—The Rev. J. Morgan Whiteman has accepted an invitation to the Hammond Hill Church, in succession to the Rev. J. Tyssul Davis.

Cirencester.—On the 7th inst. the annual Christmas-tree was given to the children and teachers of the Sunday-school, the choir, parents and friends. After tea the prizes and presents were presented by the Rev. H. Austin. The evening concluded with the children's drama, "Little Red Riding Hood."

Dudley.—We greatly regret to hear that the Rev. Alfred Thompson's ministry at the Old Meeting House is to terminate in March.

Hastings.—On Wednesday evening, Jan. 8, an inaugural meeting of the "Guild of the Christian Life" was held at the Free Christian Church, and was presided over by the Rev. S. Burrows. Rules were submitted to the meeting and agreed to. The Guild is divided into devotional, literary, and social sections and a ladies' sewing circle. Mr. Alfred Miles was elected secretary, and Mr. Pilcher treasurer. The programme was left to be arranged at the next meeting, after which a United Devotional Meeting will be held, and the active work of the Guild commence. The Guild will be affiliated with the "National Conference Guilds' Union."

London: Bell-street Mission.—Between Dec. 30 and Jan. 6 enjoyable Christmas and New Year's festivities at the Bell-street Mission were presided over by the Rev. R. P. Farley, the new missionary. On the first date mentioned 76 friends assembled for the congregation's soiree, the evening enlivened by a show of "Mrs. Jarley's Waxworks," as initiated by Miss Kirby, supported by a clever group of figures. On Jan. 1 and 2 the Sunday scholars were entertained in two divisions: Junior (98), Senior (90), these numbers on each occasion including a selected party of little actors and actresses, excellently trained by the Misses Holland, Johnson, and Pearson, to present the nursery tale, *Little Red Riding Hood*, with fairy accessories. On both nights Mrs. Farley gathered for each scholar a bag of sweets as winter-fruit off an enormous Christmas tree; a scarlet-coated and white-bearded Father Christmas knew what to do with a pile of knitted garments and pretty toys; a postman in uniform called a long succession of visitors up to him to give each a Christmas letter. Sunday, the 5th, was Prize Day, when the Rev. Edgar Daplyn attended, and Monday, the 6th, the annual tea, given by Mrs. Odgers to the members of her Mothers' Meeting.

London: Stamford-street.—A very successful Band of Hope and Mercy anniversary meeting was held on Monday, 6th inst., some 170 members, parents, and friends being present. The superintendent, Mr. A. W. Harris, who presided, reported another year of steady progress, weekly meetings having been held as usual throughout the whole year. A particularly gratifying feature was the increased interest shown by both junior and senior members, as evidenced by their regular attendance and their efforts in arranging programmes among themselves for at least one meeting in each month. Brief and bright addresses were given by the Rev.

John C. Ballantyne (Minister of the Chapel), Mr. Kennedy (of New Zealand), Mr. H. Titford (who was accompanied by a contingent of the Newton Green Band of Hope), Mr. W. R. Marshall (org. sec., N.U.T.A.), Mr. A. E. Broomfield (district sec., Southwark B.H.U.), Miss Hilda Chancellor (Highgate), and Miss Florence Hill, the last-named lady also distributing 38 medals and prizes—29 of which were "first-class"—for regular attendance and good conduct, and two special "recruiting" prizes, the latter presented by Miss Chancellor. During the evening the choir sang two temperance melodies, and concerted pieces were rendered by members. The meeting—like all others of the society—opened and closed with hymns and prayer.

Monton (Resignation).—The Rev. Ambrose Bennett, M.A., has resigned the pulpit of Monton Church, where he has ministered for the last seven years.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUFFE.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Dr. J. LINCOLN TAYLER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. W. PIGGOTT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. ROWLAND HILL.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. PETTINGER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.

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Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHAROAH; 6.30, Mr. A. J. CLARKE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. D. BALSILLIE.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. W. ROBERTSON DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. C. C. COE; 6.30, Rev. H. SHAEN SOLLY, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11, "The Gospel of Action"; 6.30, "Listening to the Voice Within." Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. JAMES CROSSLEY.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. JAMES C. HODGINS, of Milwaukee, U.S.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. R. A. BRAY, LL.C.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPTOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

CHAMBERLAIN.—On January 3, at Grey Stoke, Russell-road, Birmingham, the wife of John Chamberlain, of a daughter.

DEATHS.

COOKE.—On January 5, at St. Aidan's-terrace, Birkenhead, aged 60, Bancroft, only son of the late Isaac Bancroft Cooke.
 SMITH.—On January 3, suddenly, at Wanganui, New Zealand, Charles Smith, aged 74. (By cable.)

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MISS DREWRY'S CLASSES for the STUDY of ENGLISH LITERATURE will begin again in the third week of January, 1908. Wednesday, Jan. 22, 7.45 p.m.; and Friday, Jan. 24, 11.15 a.m., Readings from the Poets, with discussion. Thursday, Jan. 23, 11.15 a.m., a Course of Lectures for girls who have left school. Subject: Chaucer, Spenser, or Shakspeare. Fee for the course of ten meetings, One Guinea; to professional pupils, half-a-guinea. Miss Drewry receives private pupils, 143, King Henry's-road, London, N.W.

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